

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 4. Vol XXXI.

Saturday, January 23, 1869.

Price One Penny.

## AN ANSWER

TO SEVERAL QUESTIONS IN RELATION TO THE HISTORY AND DOCTRINE OF THE LATTER-DAY SAINTS, AND THE SETTLEMENT AND PROGRESS OF UTAH TERRITORY.

[CONTINUED FROM PAGE 37.]

### INDIAN OUTRAGES.

The course adopted towards the Indians in Utah has been the peaceful policy of feeding and clothing, in preference to fighting them. A vast amount of labor and means have been expended in locating farms, supplying implements, and teaching the art of husbandry to the Indians throughout the Territory, which alone has been a very heavy tax upon the people.

Almost every difficulty which has existed or arisen between the citizens of the Territory and the Indians, has been the result of reckless and barbarous treatment by emigrants passing through the Territory, and several times by indiscreet and foolish persons residing therein.

A portion of the Utes located in Utah valley became hostile in the spring of 1849, in consequence of one of their number being killed, which was unknown to the authorities of the Provisional State for some time. This war resulted in the death of Joseph Higbee, the wounding of several others, the expenditure of thousands of dollars in a campaign, suspension of labor, and stock driven off or destroyed. In the fall of 1850, the Indians in the northern part of the Territory were also hostile from similar causes. A party of emigrants from Missouri, who were camped on the Malad, shot

several squaws who were crossing the stream on horse-back, and took their horses; they then continued their journey westward. When this fact came to the knowledge of the warriors, they made a descent upon the northern settlements, killing Mr. Campbell, who was engaged in erecting a mill. In a short time a company of volunteers were on the spot, and ascertaining the cause of the difficulty through some friendly Indians, succeeded in restoring peace by paying the Indians for the squaws who had been killed and the horses that had been taken off, and by this means avoiding further bloodshed.

In 1853, a person named Ivey, in a passion, struck an Indian, which resulted in his death; a war ensued, which continued about one year, in which a number of persons were killed. Several flourishing settlements on the frontiers had to be abandoned and were burned by the Indians. In this war several mountaineers and traders took a lively part in aiding the Indians with ammunition and supplies.

The murder of Capt. J. W. Gordon and party by the Pahvante, which occurred in November, 1855, was the direct result of the conduct of a party of emigrants from the States on their way to California, who killed a Pahvante Indian, and wounded several others.

others at Corn creek, a short time previously; according to the Indian rule of revenge, the massacre of the next white men found on their grounds was the consequence.

In the settlement of new valleys, President Brigham Young and the leading Authorities of the Church have invariably counseled the settlers to build forts, and locate themselves in sufficient numbers and in such a manner, that when Indians were disposed to commit depredations, they would be able to secure their families and their stock.

April 9, 1865, several Indians visited Manti, Sanpete county; they wanted a big talk, and boasted of having killed fifteen head of cattle within a few days. John Lowry, of Manti, hearing this boast, quarreled with the Indians, and drew Jake(?), son of the late chief, Arrowpene, from his horse by the hair of his head, and went home for his revolver to shoot Jake, who disappeared immediately.

Next day, several of the citizens of Manti rode out to the range to find if the boasts of the Indians about killing their cattle were true, when they were confronted by the Indians, who fired upon them, killing a young man named Peter Ludvicksen. The Indians retired up Salt Creek cañon into Sevier county, where they found E. B. Ward and Jas. Anderson, in charge of cattle, whom they also killed. A party started on the 12th in pursuit of the Indians and the cattle which they had taken with them. This party was overpowered by the Indians, and two of their number, Wm. Kearns and Jens Sorensen, were killed.

May 26th, the Indians made a descent upon a family named Given (Giran?), in Thistle Valley, twelve miles from Fairview, in Sanpete county, and massacred the father, mother, and four children, having the evening previous killed Jens Larsen. On the 29th they also killed David H. Jones.

In July, Robert Gillespie and Robinson were killed, and several citizens wounded.

These Indian massacres, which were generally accompanied by raids on cattle, rendered it necessary for the inhabitants of Sanpete, Sevier, Piute, Millard, Iron, Beaver, Kane and Wash-

ington counties to guard their stock with mounted, armed men.

In January, 1866, a band of Indians made a descent upon the Pipe Spring rancho, in Kane county, killing J. M. Whitmore, the proprietor, and Robert McIntyre, and robbing the rancho of cattle and sheep. The rancho of Pahreah was also robbed, and besieged for several months. Peter Shirts barricaded his house, and by strategy and unceasing vigilance, with the aid of his family, managed to evade the blow aimed at him, until relieved by Captain James Andrus and a company of mounted volunteers from Grafton.

April 2nd, Robert Berry and wife, with his brother Joseph, were waylaid and massacred at Short creek, Kane county.

On the 22nd, Albert Lewis was killed and three persons wounded near Marysvale, Piute county; and on the 29th, Thomas Jones was killed and Wm. Avery wounded at Fairview, in Sanpete county. On the 10th of June the Indians made a raid on Round Valley, driving away three hundred head of cattle and horses, and killing Father James Ivie and Henry Wright. On the 24th, Charles Brown was killed and Thomas Snarr wounded in Thistle Valley; and while recovering the horses and cattle driven off from the Spanish Fork pasture, John Edmiston, of Manti, was killed, and A. Dimick, of Springville, badly wounded.

Early in 1867, the continued hostile intentions of the Indians was announced in the massacre of James P. Petersen, his wife and daughter, near Glenwood, Sevier county, who were mutilated in the most horrible manner. The vigilance of the militia of these counties, assisted by detachments from counties as far north as Salt Lake and Davis, so far field the Indians in check that during the entire year there were only three other citizens killed, and three of the militia—viz., Lewis Lund, James Meek and Andrew Johansen; and Major Vance, Sergeant Heber C. Houtz, and Private John Hay.

In consequence of these Indian raids and massacres, the counties of Piute and Sevier were entirely abandoned, as well as the settlements of Berrysville, Windsor, Upper and Lower

Kanab, Shunesburg, Springdale and Northup, and many ranches in Kane county, also the settlements of Pangwitch and Fort Sandford, in Iron county.

#### FOREIGN MISSIONS.

Joseph Smith, the Prophet, enjoined upon the Twelve Apostles that they should preach the Gospel to all the nations of the earth, and wherever they could not go, to send the same; that all nations might be faithfully warned of the restoration of the everlasting Gospel in all its purity and fullness for the salvation of mankind, and the near advent of the Messiah preparatory to the introduction of His reign of righteousness upon the earth.

*England.*—In June, 1837, Elders Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding and three others went to England, and opened the door of the Gospel to Great Britain, commencing their labors in Preston, Lancashire, and extended them to different parts of the kingdom, where they baptized about fifteen hundred persons. Elders Kimball and Hyde returned to America in April, 1838, leaving Elders Joseph Fielding and Willard Richards in charge of the Mission.

In 1840, President Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff and George A. Smith, of the Quorum of the Twelve Apostles, proceeded to England and ordained Willard Richards an Apostle, he having been previously called to that office by revelation. They preached one year and fourteen days, introducing the work of God in the British Islands, and establishing Branches of the Church in many of the principal cities from London to Edinburgh. They established a printing office and an emigration agency, published the Book of Mormon, Doctrine and Covenants and Hymn Book, and issued sixty thousand pamphlets, and the first volume of the MILLENNIAL STAR. The brethren of the Twelve Apostles returned, leaving Elder P. P. Pratt to preside over the Mission.

*Palestine.*—In 1841, Elder Orson Hyde went on a mission to Jerusalem. He remained in Bavaria till he acquired the German language, and pub-

lished a pamphlet which he was not allowed to circulate openly. He travelled through the Austrian and Turkish empires, visiting Jerusalem; finding the laws of all these countries so proscriptive as to prevent him from publishing or preaching the Gospel, he returned to Nauvoo in 1842.

*Pacific Isles.*—In October, 1843, Elders Noah Rogers, Addison Pratt, Ben. F. Grouard and Knowlton F. Hanks started on a mission to the Pacific Isles. Elder Philip B. Lewis paid their passage as a donation to the Mission. K. F. Hanks died of consumption and was buried in the sea, the other three reached the Society Islands, and were successful in establishing the Gospel and baptizing upwards of twelve hundred of the natives. Elders James S. Brown, Alva Hanks, Whittaker and others, subsequently followed to these islands, and continued their labors with commendable zeal and uniform success until the establishment of the French Protectorate; after which the French authorities expelled the Elders from the Islands, and prohibited them from ever returning, and compelled the native converts to discontinue their worship. This occurred in the year 1851.

Notwithstanding the constant scenes of persecution, and the distress incident thereto, which the Saints in Illinois endured, after the return of the Twelve from England, Elders were constantly sent to preside over the Conferences, strengthen and encourage the native Elders, and extend the work of the ministry.

Elder Wilford Woodruff went to England in 1844, and presided over the British Mission. Upon hearing of the exodus of the Church from Nauvoo, he returned in 1846, when Elders Orson Hyde, P. P. Pratt and John Taylor were sent to England. They returned early in 1847, to Council Bluffs, where they found the Saints encamped.

At the October Conference in 1849, several of the Twelve Apostles and other Elders were sent on missions.

*France.*—Elder John Taylor visited Paris and established a small Branch of the Church, and had the Book of Mormon translated into the French language and published an edition of

the same, but the stringency of the laws prohibited public meetings and measurably tied his hands. He also published a volume of a periodical entitled *Etoile du Deseret*. The work was continued in France by Elders C. E. Bolton and L. E. Bertrand, until the latter was prohibited by the Prefect of police from preaching the Gospel or attending meetings.

Elder Taylor also visited Hamburg, and procured the translation and publication of the Book of Mormon in the German language, and a few numbers of a pamphlet, entitled "Zion's Panier." In Germany the Mission was continued by Elder Daniel Carn, until expelled by the authorities of the free city of Hamburg. Subsequently Elders Geo. C. Riser, J. F. Secrist and Geo. Mayer were imprisoned, and expelled the Confederation for attempting to preach.

*Switzerland and Italy.*—Elder Lorenzo Snow proceeded to Switzerland and Italy, and established Branches of the Church, and published the Book of Mormon in the Italian language, also pamphlets in the Italian and French languages. In these labors he was assisted by Elder Joseph Toronto, from Utah, and Elders T. B. H. Stenhouse and Jabez Woodward, of the British Mission. Elder Stenhouse published a periodical, entitled "Le Reflecteur," in French. Subsequently the Swiss Mission was continued by Elders Daniel Tyler and John L. Smith. Elder Tyler commenced the publication of the *Darsteller* in the German language, which was continued by Elder John L. Smith on his first mission. On his last mission Elder Smith published "The Reform" in the German. He also translated and published, in the French language, Elder P. P. Pratt's "Marriage and Morals in Utah." An edition of the Book of Mormon in German was also published from the stereotype plates. Some of the Cantons would not allow publishing, but allowed preaching; others prohibited preaching, but would allow publishing; and some would not allow either.

*Scandinavia.*—Elder Erastus Snow

arrived in Copenhagen, Denmark, in June, 1850, and in September a Branch of the Church was organized, which numbered fifty members. Elder Snow was accompanied by Elder P. O. Hanson and John E. Forsgren: the latter proceeded to Sweden and endeavored to introduce the work there, but was summarily banished. In 1851, Elder Snow had the Book of Mormon translated, and commenced the publication of the *Scandinavian Star*. He also baptized and ordained three mechanics from Iceland, and sent them to their native land to preach the Gospel. In February, 1852, the Book of Doctrine and Covenants, and a large edition of the Hymn Book, were published, also a pamphlet of fifty pages, entitled "A Voice from the Land of Zion."

*Chili.*—In 1851, Elders P. P. Pratt and Rufus Allen went on a mission to Chili, where they remained several months. Not having the opportunity of even teaching in private, except in violation of the most rigid laws, they were obliged to return to California, where Elder Pratt continued to preach and publish until he returned to Utah.

*Australia.*—In 1840, Elder George A. Smith ordained William Barrett an Elder, at Burslem, England, and set him apart to a mission to South Australia. Elder Barrett proceeded thither and commenced teaching the principles of the Gospel, and was enabled to sow the good seed which afterwards bore fruit.

Elders John Murdoch and C. W. Wandell arrived in Sydney, Australia, in October, 1851, and commenced to preach and publish concerning the Latter-day work, and in January, 1852, organized a Branch of the Church in Sydney, and published a pamphlet on the persecutions endured by the Latter-day Saints, and a periodical entitled *Zion's Watchman*.

Elders Augustus Farnham, William Hyde, Burr Frost, Josiah W. Fleming and others landed at Sydney early in 1853. These missionaries extended their labors to Van Dieman's Land and New Zealand, and continued the publication of *Zion's Watchman*.

[TO BE CONTINUED.]

"They that know no evil will suspect none."



## EMIGRATION INDEBTEDNESS.

*(Deseret Evening News.)*

The present is an appropriate time to call the attention of the people to the subject of emigration. Last year at this time everybody interested in helping the poor from Europe was making strenuous exertions to raise means to send for them. The season was, in one respect, an unfavorable one, times were very stringent throughout the Territory, and money was scarce. Yet, with proper exertion, considerable means was raised, and substantial help was extended to a great many. At the present time money is much easier; it circulates freely, and many who, last year, had to take trade as pay, now receive money as wages for their work. If the people are so disposed, there is nothing to prevent the raising of considerable money this season for the assistance of the poor.

There are thousands of persons throughout the Territory who are indebted to the Perpetual Emigrating Fund for the cost of their passages from Europe to this city. Much of this indebtedness has been due for years. Various reasons have been assigned by one and another for its non-payment, which they who made them may have thought were sufficient, but which, in the case of any other creditor but the P. E. F. Co., would have been declared trifling and insufficient. Why people should feel themselves under no special obligation to settle with the Company for their passages, after they have been brought here by it, is a mystery. While in the old country, panting for deliverance from Babylon, they would have made any pledges to have obtained help to come to Zion. If they had been told that they would not, after reaching Zion, promptly and gladly pay it back again, they could not have believed that they would be so ungrateful and careless.

Debtors to that Fund should try to recall the feelings which they had when they left their homes—how thankful they were to have the privilege of coming, how full of good reso-

lutions they were never to forget the kindness which had been extended to them—and then try to carry them out now. It is scarcely honest for a man to buy property, to possess teams and wagons, and furnish his family with every comfort, before he thinks of refunding the money which was spent upon him to bring him here. There are others waiting to come from abroad who are as anxious as he was when there, and who are praying and hoping for that deliverance which he, by his lack of punctuality, helps to keep from them.

But the Perpetual Emigrating Fund Company is frequently not the only creditor in such cases. People are also helped by their neighbors and friends who are left behind, with the positive promise that if they will let them have the money, they will refund it out of the first means they earn after they reach this country. Years sometimes pass away without the creditors hearing from the emigrants. Now, how any person who believes in the justice and providence of God can be so untrue to their solemn promises and engagements, is another mystery. It might be thought that a man who had any faith in God would be afraid to do any such thing. He could not act in this manner and expect to be prospered.

There are many people in Great Britain who are now, we hear, anxiously waiting to get the money back from their friends which they loaned them to assist to come here with. The emigration of many persons depends on this, and those who have had assistance from them should exert themselves to refund their money to them. The present is as favorable a time to pay up indebtedness to the P. E. Fund, and to return borrowed means to friends, as there has been for years, and years may again elapse before a more favorable time shall arrive.

We trust that these suggestions may be acted upon by those for whom they are intended. If an exertion be made, there is scarcely a person in the Terri-

tory but what can do something. Creditors in Europe would be relieved, the hands of the P. E. Fund Company

would be untied, and thousands of anxious hearts would beat with joy at the prospect of speedy deliverance.

### THE HOPE WITHIN US.

The Latter-day Saints believe that the Lord has commanded them to gather unto a land which He has prepared for them, consequently they desire to gather to the bosom of the Church, wherever it may be located, and cheerfully leave homes, kindred, friends, and their accustomed avocations and associations, and undergo long journeys by sea and land, to reach the place where the Lord has established His people, having an assurance that what they have done is acceptable in His sight, knowing that the path of duty is the path of safety, and that they will receive their reward for obeying the command of Jehovah: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." To escape these judgments, which have been predicted should come to pass in these days, knowing that when the fig tree puts forth her buds summer is nigh, the Saints earnestly strive to obey the requirement to "come out" of Babylon, ever desirous of purifying themselves in thought, word, and deed, that they may become fit receptacles for the in-dwelling of the Holy Ghost, and ever looking forward to the time when each son and daughter of God shall dwell in peace and security, none daring to molest or make them afraid—to the time when righteousness shall cover the face of the earth as the waters cover the deep, and when Christ shall dwell with His people, the wicked and ungodly having been cut off from the face of the land.

These are some of the blessings that the Saints are aspiring to, and are hoping to enjoy; and to attain these things true Saints are striving to live by the counsels and teachings of the servants of God whom He has placed to instruct them, knowing that, inasmuch as they humbly seek to pursue this course, their Father in heaven will bless them, and bestow His Holy

Spirit upon them in rich abundance; which Spirit purifies their desires, creates a oneness in their feelings and aspirations, brings joy, peace and satisfaction to their minds, causes their hearts to overflow with gratitude and love towards God, love to the household of faith, and goodwill to all mankind, producing a desire to make known unto others the glad tidings they have received and the consequent blessings they enjoy, and to point out to them the means and the way by which they also may become participators therein. Actuated by feelings like these, the Saints of God can smile when the finger of scorn is pointed at them by the opposers of truth, and patiently endure persecution for the Gospel's sake, ever remembering the words of their Savior: "If ye were of the world, the world would love his own; but I have chosen you out of the world, therefore the world hateth you; but all these things will they do unto you for my name's sake, for they know not him that sent me." Thus ever relying on the arm of the Great Jehovah, trusting in Him with a boundless confidence, having an assurance that they are His chosen people, the Saints have a joy, a peace, and a confidence in the Lord that cannot be enjoyed by those who do not obey His requirements.

How different are these feelings from those of doubt and distrust. Many think they are right, and hope they are right, but they do not know that they are right. They are taught that the Scriptures are a mystery, and that it requires worldly learning to interpret them. The theories advanced by their most eminent divines are vague, unsatisfactory, and in the midst of these conflicting creeds and opinions man's mind becomes bewildered; and when he sees the impotence of so-called Christianity to effect that which its ministers declare is its

mission; when he sees bitterness, strife, and disunion existing in the midst of those who profess to be followers of the meek and lowly Jesus, and sin and wickedness running rampant throughout Christendom, he is often inclined to doubt the existence of a Supreme Being. Why is this? Because that which the Prophet declared has come to pass: "Darkness has covered the face of the earth, and gross darkness the minds the people; as with the priest so with the people; as with the buyer so with the seller," &c., and they have a form of godliness, but deny the power thereof, and the Apostle says: "from such turn away." It is declared from almost every pulpit that the Heavens are closed, and that God has not again restored to the children of men His everlasting Gospel with all its gifts and blessings, as of old. They declare that the Bible comprises the whole of the sacred canon, that the gifts and blessings which were bestowed upon the people of God in former days are no longer needed, not realizing that, according to the Scriptures which they profess to believe, these gifts and blessings are the necessary accompaniments of the Gospel, until we are all come to a unity of the faith as one in Christ Jesus, a condition which we will submit to ourselves whether they have attained; also not mindful that the Scriptures are of no private interpretation, but are so plain that "a wayfaring man, though a fool, need not err therein."

The Latter-day Saints declare that God has again spoken from the heavens; that angels did appear and minister to Joseph Smith, the Prophet; that the Gospel has again been re-

stored to the earth with all the gifts and blessings pertaining thereto; and, in the words of one of our poets:

"Truth is the tidings which he bears,  
The Gospel's joyful sound,  
To calm our doubts, and chase our fears,  
And make our joys abound.

This message is to every son and daughter of Adam; and inasmuch as they examine these teachings for themselves, asking wisdom of God, who giveth liberally and upbraideth not, they will most assuredly receive a knowledge of the truthfulness thereof, and the doubt and darkness which enshroud their mind will flee away before the gladsome influence of the Spirit of the Lord. Their minds will become enlightened and their understandings quickened; they will comprehend the things pertaining to their salvation, and will exclaim:

O this is the God whom we adore,  
Our faithful unchangeable Friend,  
Whose love is as large as his power,  
And knows no beginning or end.

Then they will realize the feelings which cause the Saints to desire to gather to the bosom of the Church in the Valleys of Ephraim, and will discern the necessity for so doing. Then the scoffs and jeers of the world will fall harmless upon them, for they will have a knowledge for themselves that the principles they have received are from God, and that, inasmuch as they are obedient to the teaching of His servants, they will be exalted in His kingdom, and reign with Christ and His Saints a thousand years upon this earth, when sin and Satan shall have no power, but all shall be peace and joy in the Mountain of the Lord.

JOSEPH DEWEENUP.

**TRUE HAPPINESS.**—There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing brighter than virtue; and nothing more steadfast than faith. These united in one mind, form the purest, the sweetest, the richest, the brightest, and most steadfast happiness.

**A SWEET TEMPER.**—No trait of character is more valuable in a woman than the possession of a sweet temper. Home can never be made happy without it. It is like a flower that springs up in our pathway, reviving and cheering us. Let a man go home at night wearied by the toils of the day, and how soothing is a word dictated by a good disposition! It is sunshine falling on his heart. Study, then, to acquire and retain a sweet temper; it is more valuable than gold; it captivates more than beauty; and retains all its freshness and power.

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, JANUARY 23, 1869.

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### THE GATHERING.

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ONE of the principal testimonies to the inhabitants of the earth, previous to the second coming of the Son of God, and one upon which the holy Prophets of Israel loved to meditate, and have described with great clearness, is the gathering of the Saints from all countries, wheresoever the Gospel reaches them, to the land of Zion, for the express purpose of being taught in the ways of the God of Jacob, that they may walk in His paths. Though the meek and poor, who are faithful, will eventually inherit the earth, the immediate purpose of the gathering is not to obtain the riches of this world, nor to secure its perishable glories, but to be taught in the ways of the Lord and to walk in His paths, that they may obtain the imperishable riches of righteousness that leads to eternal lives, and become a nation of kings and priests unto God. This gathering is one of the signs of the second coming of our Savior. The ancient Prophets rejoiced in foreseeing this great work, when the Saints would joyfully leave the homes of their birth, friends, and pleasant associations, and gather themselves together for the godlike purpose of being instructed in righteousness, and learning to do the will of God upon the earth as it is done by the angels in heaven. It was a source of much comfort and satisfaction to those godly men to have the assurance that their descendants would be favored with these great blessings and privileges, and that many would take greater delight in the peaceable works of righteousness than in the perishable things of the world. They abhorred iniquity, were pained with the conduct of the ungodly, and rejoiced to know that a day would come when the knowledge of God should be sought and prized above the fleeting perishable things of time.

Jesus said: "But as the days of Noe were, so shall the coming of the Son of man be." In the days of Noe there was an ark of refuge for the salvation of all who loved truth and righteousness. Noe preached the Gospel, and testified to the inhabitants of the earth that God had spoken from the heavens, and had commissioned him to call upon all to repent of their sins and worship the true and living God. It was known that he was building an ark, into which all were invited who would receive the word of the Lord, but none would listen, save his sons and their wives. Herein we have an evidence of the power of the influence that worketh in the children of disobedience, and always opposes the truth. The inhabitants of the earth were warned of judgments to come, but they rejected the testimony of the servant of God, preferring their false teachers and false enjoyments, and they were punished for their rejection of the heavenly message. So in the last days a testimony would be borne to the inhabitants of the earth, and this gathering would follow, in fulfilment of the commandment: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."



The nations of the earth are termed "Babylon," or confusion; and the confusion and disorder on every hand must be painful to a lover of truth and right, and make it obvious that the wisdom of the wise is not sufficient for the government of the nations, and that peace and unity can only be restored by Him whose right it is to reign. And as in the last days was to be the Lord's controversy, "for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword," there is a necessity, that the sons of obedience may not perish with the children of disobedience, that there be a gathering place for the salvation of those who are willing to receive the word of the Lord. He hath prepared that place and has gathered His children where He can hide them in His secret chambers, as He hath said: "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation is overpast." He is now pleading with the nations, and the voice of living testimony is heard, saying: "Fear God and give glory to him; for the hour of his judgment is come." That Israel, like "doves to their windows," "fly as a cloud," is recorded by the public journals, when they chronicle the gathering of the Latter-day Saints. And the way for their gathering is now greatly facilitated by the inter-oceanic railroad rapidly nearing completion, when steamships and locomotives will speedily transport the gathering hosts to their mountain home; and the "swift messengers" can the more readily bear glad tidings of great joy from Zion to the nations of the earth.

Those whose minds have been illuminated by the Spirit of truth can acknowledge the hand of God in this great undertaking, as in all things; and since He has said that He would cut short His work in righteousness, we can look forward in faith and hope that a great work is about to be accomplished in the gathering of Israel. God knoweth the fervent prayer of the truly devout man, and the heart of the wicked is bare before Him. He has promised that He would gather His Israel, and no matter where they are, or under what circumstances, they may be sure that He will cause, in His all kind providences, that the Gospel shall reach them, and that He will gather them "as a hen gathereth her chickens." We can glorify God that, in these latter times, there are so many who are willing to obey His divine message, listen to His counsel, do His righteous will, and, after gathering, bear testimony that the valleys in the mountains are at present the place for God's people—the willing and the obedient—but a poor place for the indolent, the careless, the hypocrite, and the ungodly. It is not for the perishable things of this life that Israel is gathering to the mountains, but in obedience to a commandment; and all who gather with this motive and continue faithful, will continue to enjoy the blessings promised to those who "seek first the kingdom of God, and his righteousness." And if those who desire to gather will live their religion—putting in practice the teachings of the Priesthood, exercising wisdom, and seeking counsel and instruction from those whose duty it is to communicate—the way will open, and they will realize that the hand of the Lord is over them for good to effect their emancipation.

G. T.

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Good counsels observed, are chains to grace, which, neglected, prove halters to strange, undutiful children.—FULLER.

## CORRESPONDENCE

## ENGLAND.

Birmingham, Jan. 1, 1869.

Pres. Albert Carrington.

Dear Brother,—Knowing that you are always pleased to hear from the brethren, and to learn how they are progressing in their respective fields of labor, and remembering that I promised to write to you occasionally, I now take pleasure in attempting to fulfill that promise, by giving you a very brief account of my labors.

I was called at the April Conference, 1867, held in Salt Lake City, and appointed to take a mission to the British Isles. In compliance with this appointment I left my home in the latter part of May, in company with a number of Missionaries, and arrived in Liverpool on the 18th of July, when I was appointed to labor in the Manchester District, under the direction of Elder Aurelius Miner. On that day I left Liverpool for Manchester, and had labored there only a few weeks, when brother Miner appointed me to labor in the Liverpool Conference, under the direction of Elder Steggell, where I labored with much pleasure until the 14th of June, 1868, when I was released from that Conference and appointed to travel in this, the Birmingham, Conference. I came here on the 9th of July, and labored as Travelling Elder until the 23rd, when I was appointed to the Presidency of this Conference. I have had much cause to rejoice while laboring among the good Saints in the Birmingham Conference, and I have found them, generally speaking, to be a good, whole-souled people, and striving faithfully to do the will of God; and although we are not at present increasing very fast in numbers, we are trying to progress in every good word and work, knowing that it is quality not quantity that the Lord requires to accomplish His purposes. Our meetings are generally pretty well attended, but there is room for improvement in that particular, and I have reason to believe that there will be, for the Saints appear determined to begin with the New Year to be still more faithful than they have hitherto

been; many begin to learn, through past experience, that in the path of duty there is peace, happiness, and safety, while, on the other hand, those that take the opposite course find unhappiness and misery.

We had an excellent concert in our chapel on Monday evening, Dec. 28th, for the benefit of the Lord's poor and the Sunday school. It was arranged by Pres. Charles Napper, assisted by other brethren, and is said to have been the best ever held in Birmingham; it was designed for a good purpose, and the Lord blessed their efforts. The greater part of the tickets was sold before Christmas, in order to give the money to the poor of the Branch, so that they could have a good Christmas dinner as well as the rest. I hope and trust that many of the good Birmingham Saints will eat their next Christmas dinner in Zion.

The health of the Saints, generally speaking, is good; I also enjoy very good health at present, for which I am truly thankful; and hope that you and the brethren in the Office are enjoying the same choice blessing.

May God continue to bless you in your labors and abundantly endow you with His Spirit as ever the prayer of, your brother in the Gospel of salvation,

R. E. EGAN.

## WALES.

Merthyr, Jan. 8th, 1869.

Pres. A. Carrington.

Dear Brother,—Knowing the interest you have in this Mission, as well as in the kingdom of our God in general, I feel it my duty to report my labors and the condition and prospect of the work of the Lord in the Welsh Principality.

Since my appointment to travel through this District, I have endeavored to divide my time as equally through the Conferences as circumstances would allow and wisdom dictate; and I have had much joy and gratification in meeting and laboring with the Presidents of Conferences, and in witnessing their zeal and faithfulness in their labors among the Saints.

While in North Wales I visited all the Saints, with the exception of three families who were living beyond my reach, and found them feeling well, but, like the Saints in general, very anxious to leave this land for a more congenial clime.

On my return I met with Elder Wm. C. Thomas in Cardiganshire, where a few scattered Saints had gathered from long distances, and that too over a very mountainous country, to meet in council. Pres. Thomas I found suffering from a very severe cold which has settled upon his lungs; he has been complaining more or less since his first arrival in Wales, and feels his complaint rather more alarming of late. The rest of the Elders are in excellent health and spirits, to commence their labors in the New Year.

The Saints in this District, as a general thing, are in excellent feeling with the work of the Lord. A great many have received very flattering letters of late from their friends in Zion, stating that their deliverances are sure, if the Lord will, the coming season; while others are straining every nerve to deliver themselves out of this poverty-stricken country, to go and live where the Holy Priesthood bears rule in righteousness in the hearts of the people. In visiting and conversing with the Saints, I find that a great many are making their calculations to change climate this coming season, especially if a little help can reach Wales through the Church, as we have several who are very faithful and worthy that will need a little added to the means they have to accomplish their deliverance.

Our meetings are well attended in some of the Branches by strangers, and a change of feeling, which is ra-

ther more favorable than usual, seems to have taken hold of many outsiders, which, I suppose, is partly owing to several truthful letters describing the land of the Saints, as well as the Church Authorities, and their labors, virtues, and peaceable and sociable society; several such letters have been written to those who are not of us, from their old neighbors and friends. A few baptisms occur occasionally in most of the Branches, and a great many believe our doctrines who are careless to obey; some have one excuse, and some another, while many are ashamed to take up the cross and follow Christ.

We had some very agreeable parties during the Christmas Holidays; several of the world joined with us, which has resulted in much good through joining acquaintance with each other, and through better understanding has removed considerable ignorance and prejudice which many have harbored against us as a people.

Yesterday brother Nephi Pratt and myself had the painful duty of officiating at the funeral of Elder Evan Thomas, the President of the Aberdare Branch, who was beloved by all the Saints of his acquaintance. He was signally faithful in the kingdom of God to his last breath; he died of liver complaint, after a few weeks suffering, at the age of 48 years. He had been a member in the Church of Jesus Christ of Latter-day Saints for nearly 23 years, without a stain on his character. He left a wife and two sons, members of the Church.

Brother Pratt joins me in kind love to you and all in the Office. I remain your brother in the Gospel,

E. MORRIS.

## THE NATIONAL CHURCH AND ITS BISHOPS.

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TO THE EDITORS OF THE LIVERPOOL  
MERCURY.

Gentlemen,—It is now evident to every man who is an observer of public events and of the current of public opinion, that the huge mass of impiety, injustice, and corruption denominated "the national church," is about to

undergo some important changes, if not to be at once consigned to the process of annihilation. Men's eyes have at last been opened to the gross absurdity as well as the flagrant injustice of laws which compel them to pay enormous salaries to men who perform no valuable labor—in 99 cases out of

100, no labor at all—or what is even worse than this, and by far more revolting to moral feeling, who are laboring to perpetuate a system of anti-Christianism and impiety. I am infinitely attached to the grand principles upon which this church set out. I affectionately venerate the memory of some of its leaders, and highly approve of the honest severity with which they exposed the various arts by which the glorious Gospel has been darkened by the Anti-Christian teachers. I respect the church still, and I have a great regard for many within it; but, had I their ear, I would solemnly demand their attention to this important question. Whether their appearance as a party has not assumed a striking similarity to that of the church of Laodicea, as delineated by our Lord, which said: "I am rich and increased with goods, and have need of nothing." If "bishops, priests, and deacons," with their concomitant under-strappers, curates, and parish clerks, were anxious for the purification of our national church, how greatly would they rejoice at the present universal effort to purge their church from its "manifold sins and wickedness." The bucket and the broom are offered by many a willing hand to aid in scrubbing these "apostolical vultures," and removing the

varied filth which is attached to their sacred but dirty personages. For abolition, however, those gentlemen are by no means volunteers. Like pigs, that are not celebrated for their activity, the swine of the church would wallow in the mire of corruption; hence, many discreet persons infer that, as they will not clean the sty themselves, it must be cleansed by other hands. When the cleansing begins and the vast aggregations of filth are disturbed, what disclosures will be made—what an ecclesiastical stench will arise in the nation! On the present question of disendowment these holy men pass many a sleepless night; they have sundry struggles with Satan; many wrestlings in prayer; many a score of heavy groans and tears. O England, paradise of archbishops! well is it for thee thou canst boast of such children (qy., How many of them could have saved Gomorrah of old). In conclusion, gentlemen, the time, I trust, is rapidly approaching when the Christian religion in this and other countries shall be separated from corrupt human contrivances, and allowed to shine forth in its native lustre and loveliness.—Yours, &c.,

J. W.

[Is not the above a sad picture?—  
ED. STAR.]

## SKETCHES FROM THE MODERN HISTORY OF THE JEWS

(*Jewish Chronicle.*)

The zeal of Justinian for the conversion of the Jews greatly increased his popularity with the Christian church and priesthood, and they proceeded to assist him in his pious work by performing alleged miracles and exhibiting presumed prodigies. Nothing could be more preposterous than those wonders; but they serve to illustrate the remarkable degree of ignorance and folly which prevailed in those ancient times, which are by some regarded as the halcyon days of Christianity, and the brightest and purest period of its history. We will illustrate this remark by citing one of these

phenomena. There lived a person at Emesa, named Simon, who enjoyed great reputation as a saint, though he much more deserved the epithet of a lunatic. He frequently displayed his zeal by running up and down the streets whipping the pillars and exclaiming to each of them, "This is for dancing!" because the Emesans were fond of that amusement, and because an earthquake had recently occurred in that vicinity, which he regarded as a proof of the Divine displeasure. On one occasion he stopped in his peregrinations before the shop of a Jewish glassblower, who was working at his



furnace. The operator was attempting to make a glass, but the material suddenly assumed the form of a cross and then burst. The incident was curious enough in itself, but to make it still more extraordinary the same thing occurred seven successive times. The Jew was in despair. Simeon informed him that he would never succeed until he made the sign of the cross after the manner in which the Christians were then accustomed to do. The Israelite, whose subsistence wholly depended on his trade, yielded to the injunction, made the sign of the cross, and at the next attempt succeeded admirably with his work. The miracle was so convincing, and the appeals of Simeon were so earnest, that it is said that the astonished Israelite became a Christian and zealous convert.

Yet it must be acknowledged that while such puerile incidents occurred, and were commended by members of the Church, both among the priesthood and the laity, there were other cases in which pious and enlightened persons interested themselves in the fate of this people, and endeavored to promote their temporal and spiritual interests by such means as were in the highest degree commendable. In that age Gregory the First, the Bishop of Rome, deserved great reverence for his personal virtues. He protected the Jews from persecution and imposition as far as his influence extended.

Many instances of this kindly disposition have been recorded, one of which may be here narrated. It generally happened that those Jews who became converts to Christianity were much more zealous than Christians themselves in the persecution and annoyance of their former coreligionists. On a certain occasion an apostate Hebrew gathered together a company of zealots, and on Easter day forced their way into the synagogue, and there set up a cross and an image of the Virgin. The Jews were greatly indignant at this outrage; yet so much in fear were they of imperial vengeance that they dared not remove the obnoxious articles. They applied to the magistrates for relief, and these officials were disposed to grant it. The converted Jew, however, appealed from their decision to that of Gregory. The prelate at once supported the decision of the magistrates, condemned the officious zeal of the convert, severely rebuked him, told him that his zeal was without knowledge, and was highly censurable; and ordered that the cross and the image should be removed, and the Jews in future be allowed to exercise the rites of their religion undisturbed. It would doubtless have been better for the interests of Christianity during many succeeding ages, had the charity and forbearance of Gregory toward these people been more generally imitated.

[TO BE CONTINUED.]

## SOULS FOR SALE.

### *Church Review.*

There is an Anglican cesspool of so exceedingly offensive and fœtid a character that we are hardly surprised to see so few people venturing sufficiently near it to see whether it cannot be cleaned out and filled up, and yet, at the same time, considering its very public character, and the appalling amount of injury it must be doing to the moral health of the public, we are surprised that everybody seems content to let it fester on. We speak of

the condition into which the patronage of parochial benefices has been allowed to fall. A larger view of the patronage question would disclose heaps upon heaps of utter rottenness: let us keep to the parochial aspect of the corrupt mass.

The charge of a parish, or whatever the ecclesiastical district attached to a particular church may be called, means the spiritual care or cure of the souls therein contained, or at the very least

the care or cure of those in that district who will acknowledge the authority of the *parochus*. Estimate his office towards them at the lowest, and he is the man of all others who will influence their eternal destiny for good or for evil most. An Anglican parish priest, more especially in a country place, is the observed of all observers: if he be zealous and consistent, his influence for good is untold; if he be careless and lukewarm, he generally succeeds in making godliness contemptible; if he be an open reprobate, he is a pestilence from Satan. This is true of almost every parochial charge in England, except those in London, and a few other large towns, where hardly any single person is prominent enough to be individually influential; but, dismissing these exceptions, the Anglican *parochus* may be assumed to be of more than the influence we have described, and for his exercise of this influence, and for more, much more, besides, he is answerable for his very life at the bar of God. We have purposely considerably undervalued the certain and necessary influence and responsibilities of a parish priest; but on no higher ground, is it not something utterly monstrous that such positions should be openly and notoriously as much matters of business bargains of buying and selling as a "snug business in the cigar line," or "a capital opening for an ale and spirit store"? Yes, it is not that now and then a benefice gets bought and sold in an underhand way—but what? Look at the columns of certain ecclesiastical newspapers, and you get the answer. Simony, the thing, the real genuine thing, if not the name, is rampant in the Anglican Church in a form so coarse and revolting that we doubt if it would be for an instant tolerated by any well-ordered dissenting sect, far less by any other branch of the Church Catholic.

And shall we go on to expatiate upon the other foul abuse connected with parochial patronage? We mean the fact that Jews, Turks, infidels, and heretics may and do acquire for money the right of presentation, the only excepted persons being those whose disqualification is that on certain points of the Christian religion

they agree with their ancestors, who founded, built, and endowed the greater number of the very prizes they may not help to distribute.

And so the sale goes merrily on, and eight-and-twenty Fathers in God look on with open eyes, and never cry so much as "Shame!" or "Hold!" Here are two thousand immortal souls ("souls" is the very phrase) for whom the Blood of God was shed. Who'll become responsible before his and their Creator and Judge for showing them how they ought to walk and to please God, correcting them when they stray, guiding them in doubt, encouraging them when they faint, feeding them with sacraments and the Word—who'll undertake the job? There's a nice parsonage, £500 a year, and a bit of ground big enough to maintain a pony or a cow! Heaven and hell, salvation and damnation, are at stake—who'll buy? All that is required is the money; no questions asked.

"O papa!" cries Jezebella, the daughter of the rich Baptist contractor, "dear Simon (his surname is Pure, and he is curate of the next parish) can never marry on that horrid curacy of a hundred a year: do buy Soulford for him, and then we can marry at once." And so the two thousand are handed over for cash to the moneyed Baptist, who presents his son-in-law. Among the two thousand, how many weary hearts, how many struggling with sin, how many ready for every good thing if it be only put before them, all needing what the Rev. Simon Pure is supposed to be able to give—comfort, help, direction! But not he! his father-in-law has bought the "living" for him, and he "enjoys" it—that is, here; but what hereafter? Why should he feel any responsibility? When his brother wanted to marry, his father-in-law bought him a nice position in the tea trade. And has not an exactly similar process now taken place—only in the soul trade? Doesn't everybody do it? The bishop don't care how you get a living so long as you are not suspected of being a "Ritualist," and then they become big with "responsibility for the souls," &c., &c., and worry you out of the place if they only can; but if you

have fairly bought Christ's sheep, and leave them to do as they can while you play croquet or lounge in a summer-house with a wife and children, all well and good.

We would remind Dr. Wordworth, and others who are so fond of finding Apocalyptic traits for other Churches, that this hideous sale of the "souls of men" is an especial and peculiar feature of our "primitive and Scriptural Church." Is there anything about souls of men being made merchandise of in the book of Revelation? And if so, would they wish "our Church" to be considered as identified with the transaction as there mentioned? If they would not, let them beware of doing to others as they would not wish to be done by.

If Churchmen will not take the matter up, we can tell them that a Reformed Parliament will sooner or later do so. Men of the world may not care about the utter spiritual debasement of these transactions, but they are sharp enough to see the staring anomaly of the whole affair, and they will come to the conclusion that a body which professes to exist for spiritual and moral ends, but which allows its most honored trusts to become openly and very extensively subjects for transactions as simply and as coarsely mercantile as those of the Exchange or the market, is an impostor and a sham, and that its money could be spent with much better advantage to the nation in other ways.

#### SUMMARY OF NEWS.

The number of wrecks reported to Jan. 10 was 78, making for the present year a total of 88.

Disastrous fire have visited Bath, New York, where property worth \$500,000 was destroyed, and Lynn, Massachusetts, where the loss was over \$200,000.

A man who belonged to the baggage train of the American army during the war for independence recently died at Richmond at the age of 121 years.

A heavy failure, says the "Times" Washington correspondent, is reported from New York—the house of Lathrop, Ludington, and Co., dry goods dealers, with liabilities amounting to 4,000,000. The money-market at New York is in rather a troubled condition.

Intelligence from Mexico announces that an earthquake took place on the 20th December, in the cities of Colima and Manzanillo. Several persons were killed. Many houses were destroyed, and nearly all the buildings in both places were more or less damaged.

**FALL OF A CLIFF FROM AN EARTHQUAKE.**—A celebrated cliff in Denmark, the "Queen's Seat," has just fallen bodily into the Baltic from a shock of earthquake. The rock, about 400 feet high, was an object of great interest to tourists from the magnificent view to be had from it. On a clear day Rugen and the coast of Pomerania could be plainly seen. Everything has disappeared except some masses of chalk, which form a sort of island near the shore. No life has been lost, but the inhabitants and neighbouring villages were terrified at the noise produced, which lasted several seconds.

**TERRIFIC WEATHER OFF THE LAND'S END.**—Off the Lands End the weather was exceedingly heavy on Saturday night Jan. 2nd. The wind blew terrifically from the westward. On Saturday the Western Ocean rolled up in such tremendous billows that the Longships Lighthouse was frequently buried in foam. On Sunday the sea in Mount's Pay was a magnificent spectacle. Persons who have observed it for half a century say they never saw the bay so full of water. The waves rose in huge breakers, and as they struck the western promenade the water and foam rose in perpendicular masses, and were again blown back by the strong westerly wind. No shipping casualties are as yet reported.—"Western News."